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NOTES

THE PHILOSOPHY OF HUMOR.

May I say a very brief word, mainly in acknowledgment of the very kindly article (PHILOSOPHICAL REVIEW, XXXI, 4, pp. 352-368), signed Katherine Gilbert, upon my treatment of humor—or perhaps my want of treatment of it?

I think there is something in her criticism. I will just plead two things in extenuation. First, I felt, I believe, throughout, that the main truth was fairly self-evident, and was carried, as far as I was concerned, by my treatment of it in the *History of Aesthetic* to which my good natured critic referred. I may now point also to my *Three Lectures on Aesthetic* (Macmillan, 1915), p. 92, which puts more point in the view.

Secondly, I think as regards the relation of humor to tragedy, both in truth and in Hegel, my critic has not got it quite absolutely straight. Does she recognize adequately how near humor is to tears, and how no tragedy of the full inclusive modern type is complete without it? I reënforce this comment by suggesting that her remark—"It marks the beginning of the dissolution of art and so is inferior to the other forms" (p. 360-1)—is not sound according to Hegel. The dissolution of a form of experience comes by its passing into something higher, *i.e.*, in the case of art, into philosophy (see the article, p. 363); not that it dies and ceases historically; but that in the organization of experience there is a phase which includes it and into which it rises. It ceases when it is at the top of its bent. See my paper on "Croce: Aesthetic," with Special Appendix on his extraordinary misconception about the dissolution of Art in Hegel; British Academy Proceedings. The paper can be had separately from the Clarendon Press. Compare also my remark in the *Three Lectures*, p. 93, that the comedy is all killed dead if you lose the seriousness at bottom of it. It is essentially at the top of tragedy, not coördinate with it.

Such is my extenuation, but I have no quarrel with my over-generous critic.

BERNARD BOSANQUET.

LONDON, ENGLAND.

Has Chesterton never read the *Paradiso*? Humor is not the only form of happiness; and he is speaking of happiness in general. With reference to this his comment on Dante (p. 365), seems to me quite unappreciative.

B. B.

A joint meeting of the Eastern and Western Divisions of the American Philosophical Association will be held at Union Theological Seminary, New York City, December 27, 28 and 29. Professor John Dewey will deliver four Paul Carus Lectures.

We give below a list of articles in current philosophical periodicals:

JOURNAL OF EXPERIMENTAL PSYCHOLOGY, V, 2: *Blanche M. Towne*, An Individual Curve of Learning—A Study in Typewriting; *E. S. Robinson* and *F. Richardson-Robinson*, Effects of Loss of Sleep. II; *Edward L. Thorndike*, Practice Effects in Intelligence Tests; *Hulsey Cason*, The Conditioned Pupillary Reaction; *Sugi Mibai*, The Effects of Repetitions upon Retention.

PSYCHOLOGICAL REVIEW, XXIX, 4: *Shepherd I. Franz*, Psychology and Psychiatry; *B. H. Bode*, What is Psychology?; *W. B. Pillsbury*, Suggestions for a Compromise of Existing Controversies in Psychology; *J. R. Kantor*, An Analysis of Psychological Language Data; *L. M. Terman*, A New Approach to the Study of Genius; *R. O. Filter*, A Practical Definition of Character.

THE BRITISH JOURNAL OF PSYCHOLOGY, XIII, 1: *William Phillips*, John Locke on the General Influence of Studies; *C. Spearman*, Recent Contributions to the Theory of 'Two Factors'; *Ernest Jones*, Some Problems of Adolescence; *C. R. G. Cosens* and *H. Hartridge*, A Vindication of the Resonance Hypothesis of Audition, IV; *C. S. Meyers*, Individual Differences in Listening to Music; *G. H. Thompson*, Age Standards for the Separate Northumberland Tests; *Camille Nony*, The Biological and Social Significance of the Expression of the Emotions.

THE JOURNAL OF NERVOUS AND MENTAL DISEASE, LVI, 2: *C. Burns Craig*, and *L. Beverley Chaney*, Spinal Drainage Following Intravenous Arsphenamine; *Frank A. Ely*, Memory Defect of Korsakoff Type, Observed in Multiple Neuritis Following Toxaemia of Pregnancy; *J. H. Leimer*, Two Cases of Epidemic Encephalitis, Showing Unusual Neurological Findings. 3: *N. D. C. Lewis*, A Case of Congenital Megacolon Associated with Mental Disorder and Terminal Cerebellar Hemorrhage; *Emil Kraepelin*, German Research Institute; *Aleš Hrdlička*, Anthropology and Insanity.

THE MONIST, XXXII, 3: *James Lindsay*, The Philosophy of Possibility; *T. V. Smith*, Dewey's Theory of Value; *C. Delisle Burns*, History and Philosophy; *Norbert Wiener*, The Relation of Space and Geometry to Experience (Concluded); *J. E. Turner*, The Failure of Critical Realism; *Ernst Cassirer*, Einstein's Theory of Relativity Considered from the Epistemological Standpoint; *C. O. Weber*, The Psycho Genesis of Space.

THE JOURNAL OF RELIGION, II, 4: *E. W. Lyman*, The Rationality of Belief in the Reality of God; *Kenneth Saunders*, The Passing of Paternal-

ism in Missions; *Harry F. Ward*, Social Science and Religion; *Samuel Guy Inman*, The Religious Approach to the Latin-American Mind; *Carl S. Patton*, Did Jesus Call Himself The Son of Man?; *A. M. Sanford*, Theological Doctrines and Social Progress; *A. S. Woodburne*, Can India's Caste System Survive in Modern Life?

THE JOURNAL OF PHILOSOPHY, XIX, 16: *Theodore de Laguna*, The Nature of Space, II; *William Ernest Hocking*, Fiske Re-Anticipated; 17: *Theodore de Laguna*, Point, Line and Surface, as Sets of Solids; *Ray H. Dotterer*, Doing Without Distribution in Formal Logic. 18: *Maurice Picard*, Value and Worth; *Henry Bradford Smith*, Mind in the Mechanical Order; *Mary Whiton Calkins*, The Ancient Landmarks: A Comment on Spiritualistic Materialism. 19: *Arthur O. Lovejoy*, Time, Meaning and Transcendence; *Joshua C. Gregory*, Dr. McTaggart and Causality. 20: *Arthur O. Lovejoy*, Time, Meaning and Transcendence; *John J. Toohey*, The Predicate Term; *James L. Mursell*, Behaviorism and the Programme of Philosophy.

RIVISTA TRIMESTRIALE DI STUDI FILOSOFICI E RELIGIOSI, III, 2: *E. Bounaïti*, Luigi Duchesne; *G. Furlani*, Sul trattato di Sergio di Res-ayanâ circa le categorie; *A. Pini*, Modernismo anglicano; *A. Bonucci*, Sogettò e Spazio-Tempo (A proposito della filosofia dell'Alexander).